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The CHRISTIAN CENTURY

Published Weekly

On Higher Ground

An Editorial

For the Spirit of Heaviness

By Georgia Harkness

Wallace and Welles Speak

By Oswald Garrison Villard

Protestantism and the USO

An Editorial

15 Cents a Copy • June 17, 1942 • Four Dollars a Year

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that armies and fleets without air superiority are at a hopeless disadvantage; (2) that the most important branch of the navy is the air branch; and (3) that carrier-borne planes, necessary as they are to any fleet at sea, have no chance against adequate land-based air forces. The outcome at Midway should insure the safety of Hawaii and the Pacific coast, at least for months to come. Equally, however, it indicates the difficulties which would confront any attempt to launch an American naval offensive against Japan's bases. If the United States hopes to subdue Japan without incurring the same risk which Japan took in trying to land on Midway, the most promising way to do it would seem to be by means of mass air attacks launched from bases in China. (Or, if Russian policy should change, from bases in Siberia.) Meanwhile, as the Japanese fall back from Midway, the Germans seem to be getting nowhere in Russia and Libya. Can one reason be that they no longer have air superiority on either front? Whatever the explanation, the fortunes of the Axis have changed to such a striking degree that only official warnings against optimism can keep the layman from believing that the war's turning point has been reached and passed, and that military victory is much closer than has been believed possible.

Cannot Help Be Given China?

WHILE satisfaction rises at the progress of the war on other fronts, the plight of China must not be overlooked. China has now been holding off the Japanese for five years. Military experts are agreed that if she had not managed to keep fighting, and to keep a million Japanese soldiers tied up, Japan would by this time have won a virtually impregnable position in eastern and southeastern Asia. The price in human suffering which the Chinese have paid is beyond the comprehension of most Americans. If there is any nation which has a prior claim on the aid of the United States, surely China is that nation. Five Japanese armies are now advancing in various parts of China. A series of coordinated drives in the eastern provinces is making steady progress, but the most dangerous advance is that which the Japanese are still pushing in the southwest along the line of the Burma road. Free China can begin to feel a gigantic pincers squeezing her. General Hsiung Shih-hui, head of the Chinese military mission to this country, does not exaggerate when he calls this the most dangerous moment China has experienced since the Japanese invasion of Manchuria. Is anything being done to help China in this extremity? If so, there is no news of it. Elaborate plans have been announced for air-borne help from India, with planes carrying more munitions and goods than formerly went up the Burma road. But there is no indication that this service is actually operating. Yet what is to hinder its being placed in immediate operation? If American air forces can be sent to India—where they are now reported concentrated in great strength—why not to China? *Time,* however, is authority for the statement that all the Chinese military mission which is seeking help in Washington has obtained has been a run-around. To be sure, the United States has concluded a lend-lease agreement with China. Such of its terms as have been made public indicate that it may be of great importance—after the war. But China's hour of desperate need is *now.*

Rabbis Oppose Jewish Nationalism

AMERICANS who have not realized how deep are the divisions in American Judaism over political Zionism and the demand for a separate Jewish army to operate in the Near East should study the conference just held at Atlantic City by sixty rabbis. To be sure, these rabbis represented only a minority of the Central Conference of American Rabbis, which is on record in favor of the Jewish army proposal. They may not find many of their fellow rabbis ready to rally to the position which they announced at Atlantic City. But these sixty are men of standing in the rabbinate; they serve some of the most influential congregations in the country. The statement drafted for the conference by Dr. Isaac Landman, former editor of the *American Hebrew,* has not yet been made public. It is known, however, that it consists of two parts: the first rejecting "the east European nightmare of *diaspora* nationalism, a political theory which is utterly abhorrent to the spirit of American democracy," and the second insisting on the universal religious mission of Israel. In attacking the actions of Zionist congress meetings Dr. Morris S. Lazaron, of Baltimore, said: "They [the Zionists] deny nationalism for the Jews, but demand international status for the Jewish people, call upon Jews who are citizens of other nations to work for a political goal related to a land other than their own. No stable future for the Jews in Palestine or anywhere else can be built on such foundations." With such differences of opinion within Jewish ranks, we cannot but marvel at the assurance with which Gentile groups tell the British and American governments what ought to be done in Palestine and in regard to Zionism.

Report Missionary Prisoners Are Well Treated

WHETHER or not it is being officially encouraged, there can be no doubt that a "hate campaign" is in the making in this country, and that it is aimed particularly against the Japanese. One Nashville paper, in an editorial on June 2, managed to call the Japanese within the space of three sentences, a "lower order of sneaks and back-stabbers," "liars," "offscourings of hell," "contemptible," "murder-minded," "yellow-livered." Other papers and magazines are joining in the effort to make Americans believe that the Japanese, as a people, are inhuman monsters. No one will deny that some Japanese have done inhuman things. Persons who have escaped from Hongkong tell of sickening atrocities inflicted on whites in that city after its capture. And nothing alleged to have happened in Hongkong equals in sheer savagery what is indisputably known to have happened in Nanking and other Chinese cities. Nevertheless, there is evidence that this is not the whole story. A memorandum

just issued by the Methodist mission board, for example, speaks highly of the treatment being accorded missionary prisoners in Hongkong, Dairen and the Philippines. A Baptist missionary who escaped from Hongkong in January tells the Southern Baptist board of good conditions in the internees' quarters there. There is no complaint at the treatment given Catholic missionaries interned in Manchuria. A conference with Commissioner Sayre of the Philippines quotes him as saying that Japanese bombing of Manila was confined to military objectives, that there were no atrocities after the occupation of the city, and that the International Red Cross certifies that "conditions are excellent and treatment good" among the 2,500 Americans interned in Manila.

The Navy Proposes a Change In the Church Calendar

CHURCHES in New Hampshire were asked by the navy to observe Sunday, June 7, as "Avenge Pearl Harbor Day." We do not know how all the churches thus approached responded. But it is evident from copies of correspondence which have reached this office that certain ministers did not make the change in the church calendar suggested. The suggestions to the churches came from the navy recruiting substation at Claremont, New Hampshire, on official navy stationery. They consisted of two documents: one a general statement concerning the purposes of "Avenge Pearl Harbor Day," and the other a special approach to the pastor. The first declared that "the mere knowledge of the event will undoubtedly inspire churches all over the country to devote their services of the day to appropriate observations." The other asked specifically for congregational observance "of the fateful date of December 7, when our forces were stabbed in the back and many lives lost." One minister, who has furnished us with a copy of his reply, probably expressed the sentiments of many of his clerical brethren when he told the naval officer who signed the request: "Next Sunday is rather universally observed as Children's Day in the Christian church. It appears to me that your suggested program of hatred might be an anachronism in view of this fact. Also, I have never utilized Sunday or my pulpit for avenging anything, and I am afraid I'm a bit too old to learn. Sunday, in my church, has been and, with your kind permission, sir, will continue to remain, a day of worship."

British Labor in an Unhappy Hour

IT WOULD be hard to imagine a reformist—not to say revolutionary—political party in a more unhappy plight than the British Labor party is in today. Its recent party conference disclosed not merely a cleavage between the party's leaders and its rank-and-file membership (so wide that the party executive won approval of its policy on the existing party truce by only 1,275,000 votes to 1,209,000) but a sullen, hopeless feeling among many of the members that any course the party might adopt now would be bound to turn out wrong later on. Disregarding the details of the voting in the conference, what mainly came out of the gathering was a belief that (1) participation in a coalition government leaves the Labor social program at the mercy of the Tory majority; (2) that there is no way to withdraw from the coalition without seriously endangering England's war effort and laying the party open to a charge of lack of patriotism; (3) that if it does not cut loose from the coalition very soon the election of independent candidates in by-elections will show that it has lost its standing as a genuine opposition. It is a case of "be damned if you do, and be damned if you don't." The fact is that there has been a widespread loss of confidence in all parties in Great Britain. One source of the strength of Sir Stafford Cripps is that he is a man without a party. And Mr. Churchill does not suffer from his reputation as a party rebel. But the Labor party, as now organized, seems to be losing ground even faster than the Tories.

On Higher Ground

PRESBYTERIANS and Baptists are pioneering the way to the higher ground upon which, in accordance with its nature as the Body of Christ, the Christian church should stand in wartime. Both the General Assembly of the Presbyterian Church U.S.A. and the Northern Baptist Convention (see the news columns of our last week's issue) rejected resolutions whose effect would have been in each case to make the denomination a party to the war. In the case of the Baptist convention, the attempt to commit the denomination to the war was powerfully reinforced by a wire message from President Roosevelt asking the Baptists to throw "the mighty force of your splendid body fairly behind the prosecution of the war" (see page 787 of this issue).

The pro-war resolutions which arose in both bodies were presented and backed by leaders of great prestige and platform eloquence. The arguments used were those which the governments have standardized as their justification for waging war. These were supplemented by a tremendous emotional appeal to let the church's sons at the fighting front know that they were followed not only by the church's prayers and blessing upon themselves, but also by its blessing upon the war. Three times the Baptist convention refused to be swayed by these arguments and this appeal. Even after receiving the President's message, it declined to modify the position it had already taken. Presbyterian action was no less decisive. The General Assembly first passed a strong war-supporting resolution, but within twenty-four hours dramatically reversed its action.

Only by recalling the uncritical and compliant participation of the churches in the First World War can we have a measure of the change which has been wrought in Christian thinking during the period between the two wars. No such resistance to the involvement of the church was conceivable in 1917-18. At that time the churches, through the Federal Council, actually created a formid-

able commission entitled "The Churches and the Moral Aims of the War." This commission took over the government's whole ideology and propagandized it among the churches as the ground upon which the war deserved their support. And this support was given with an ardor so uncritical and so unrestrained by any consideration of the nature of the church that its true witness to the mind of Christ was totally eclipsed and its public prestige and spiritual self-respect profoundly damaged. For two decades, the church's determination that this shall not happen again has been steadily mounting.

The statesmen, the government bureaucracies, the press and the public generally are hardly aware that Christian conviction has been moving to a higher ground. The assumption prevails that the church can be counted upon to do what it did in the last war. It is in the light of this general unawareness that we must interpret President Roosevelt's abortive attempt to overturn the action of the Baptist convention and bring the denomination into line as a partner in the war. Nevertheless, his official intervention in church policy was rightly resented by many delegates as undue pressure on the church in a democracy where the separation of church and state is inviolable. Certainly both his attempt and its failure were unprecedented.

But though the President is a devout churchman, the fact that his impulse met with no inner inhibition from his own churchmanship is the church's own fault. The fault lies in the fact that the growing conviction concerning the nature of the church has been stated too exclusively in highly generalized terms, and our leaders have cringed at any suggestion of letting the general community really understand what these terms mean. Even large numbers of Christians have hardly been touched by the ecumenical conception which sees the church as a supernational community whose reason for being, and whose only reason, is that in worship and evangelism, in prophecy, in ministration, and in the unique character of its own world-wide fellowship, it may testify to the will of God as he has revealed his will in Jesus Christ.

It should occasion no surprise, therefore, that President Roosevelt should show concern at the action of the Northern Baptists and try to reverse it. Neither should there be surprise that there were in both Baptist and Presbyterian gatherings strong champions of the traditional subserviency of the church to the state in wartime. But it is profoundly reassuring to know that in each denomination the growing insight and purpose had crystallized in a group large enough, and firm enough in its conviction, to carry the whole body to the higher ground against the pull of precedent and, in the case of the Baptists, against the intervention of the nation's President. Never before has the issue been so clearly defined for American churches. Never, we believe, will these two denominations retreat from the higher ground which they have taken.

What, specifically, did they do?

The Presbyterians first passed a resolution which, among other things, declared that "the cause for which our nation is at war is just and righteous, and that our freedom, our culture and our historic faith are dependent on the outcome of this conflict." Afterward, rubbing their eyes, the commissioners awoke with astonishment at what they had done. Though a two-thirds vote was necessary to reconsider, it was secured, and next day these declarations were deleted by the overwhelming adoption of a motion to substitute the simple statement that "the nation had no alternative but to engage in this war."

The Baptists voted successively on three motions. The first, which declared for "the defeat of the Axis," was voted down. The second, which was the most explicit, was tabled. It read as follows: "In this day of decision we reaffirm our allegiance to the government and people of the United States in the war in which thousands of our sons and brothers are engaged for the preservation and assured maintenance of those essential freedoms won by generations of heroic men and women" and for the establishment of a just peace. After it was tabled, another attempt to bring the same motion before the convention was voted down.

That a proposal to declare the church's *allegiance to the government* could even be voiced in a convention of Baptists, of all people, was as anomalous as its defeat was certain. And that a distinguished Presbyterian leader could ask his denomination to affirm that *our historic faith* depends on the outcome of this war indicates that the historic Christian faith itself had been obscured in his own thought by war passion, and that his eloquence had caused its momentary obscuration in the minds of the assembled commissioners. But neither the Baptist nor the Presbyterian rejection of these war resolutions can be explained by the presence in their texts of inadvertent solecisms. These could easily have been edited out had there been the will to commit the church to the support of the war. Yet Presbyterians voted down a motion to revise the phrase about "our historic faith" and to leave the rest of the text intact.

How shall we interpret these refusals of two great Christian bodies to put the church, in the President's words, "fairly behind the prosecution of the war"? Certainly the interpretation by *Time* magazine is unwarranted and unfair. Its report of the two gatherings leads off with two questions and its own answers: "Is America's war just and righteous? Yes, said the Presbyterian Church U.S.A. No, it decided twenty-four hours later." "Has the United States any business being in the war at all? No, declared the Northern Baptists." In neither case will the action taken bear the construction put upon it by *Time's* generally fair if sometimes overseasoned manner of reporting events in the religious world.

The Presbyterians did not deny that the war was just and righteous. They refused to make any pronouncement on that question. Why did they refuse? Was it because, after a day's reflection, they changed their minds and decided that the war was unjust and unrighteous? That is incredible. If they believed either (1) that the war was just and righteous or (2) that it was unjust and unrighteous, it would have been less than Christian not to say so, and forthrightly. Why, then, did they refuse? They refused because there has emerged in the Christian community an increasingly clear conviction that the church cannot bless war without stultifying and degrading its own nature as the embodied witness to the truth of Christ.

A church that is faithful to its divine vocation is bound to look at war in its own way. Its way of looking at war is not the same as that of a belligerent nation. Its divine vocation is to bear witness to the God who is enthroned above all the nations and under whose judgment all the nations—our own as well as those of our enemies—not only stand convicted of sin but are being punished for it. When the Christian church speaks it is bound to say what, in all humility, it believes Christ, its living Head, wants it to say. And it cannot say that this war is either just and righteous or unjust and unrighteous when it knows that, before God, the war is the fruit and penalty of human sin—a righteous judgment of God upon us all.

The simple statement which the Presbyterians finally adopted, namely, that "we have no alternative as a nation but to engage in this war," though all too scant in its lack of much that is essential, affords at least a clue to what the full Christian witness must be. It is vastly more important for the church to bear this witness with rigorous consistency than to cater to the nation and flatter its pride by making the church itself a party to the war. It is not only vastly important for the church thus to maintain its spiritual integrity, but the existence of such a church, faithfully bearing such witness for God, is the supreme and only hope of the nation itself and of the world.

Did the Baptists say, or intend to say, that the United States did not have "any business in the war at all"? Decidedly they did not. The reason given for tabling the crucial resolution was that if it should be approved it would give the convention's blessing to the war—which the convention was determined not to do. But if the resolution should be defeated after the orgy of eloquence about offending the "20,000 or 30,000 Baptist boys in the armed forces," its defeat would be seized upon and exploited by its proponents as implying a moral and spiritual alienation between the church and her own sons—which of course would be false. There is not an atom of substance to the charge that the Baptists denied that the *United States* had "any business in the war." Their action was motivated by the conviction that the *Christian church* had no "business" being at war. We have no doubt that the formula finally adopted by the Presbyterians would have been approved overwhelmingly by the Baptist convention had it come before them.

What both these bodies were striving to do was to act consistently with their Christian faith that *the church of Jesus Christ is not at war.* They were determined not to repeat the spectacle which all the churches presented in the last war—a spectacle which they have rightly come to regard with repugnance and shame. If there was some vacillation and indirection in their procedures, this is to be explained by the fact that the two denominations were exploring an untried way to a higher ground than that upon which the churches have too long been content to stand. The lack of a more positive and adequate utterance of this witness in both assemblies will be corrected when time and prayerful study and ecumenical counsel have crystallized a constructive theological basis upon which the church's full and independent responsibility for its own acts may securely rest. This constructive process is well along toward positive fruition. Meanwhile, all Christians can rejoice that in these two great denominations the instinctive Christian feeling of the incompatibility between war and the Christian witness is so strong that they knew they could not bless war without betraying the church itself and its Lord.

Protestantism and the USO

THE United Service Organizations are now asking the public for voluntary contributions totalling $32,000,000. Their demonstrated ability to serve the religious, recreational and social welfare of the men in uniform has now the admiration of the whole country, and justifies the hope that they will receive every dollar of this huge sum.

The purpose which actuates this great project can also be served by strengthening the USO at certain vital points. One of the most urgent of these is the necessity of clarifying the status of Protestantism in the USO. Although both Catholic and Jewish interests are responsibly represented in its controlling body, no one is yet authorized to speak for Protestantism there. This is a situation which should be remedied at the earliest possible moment if the USO is to achieve the purposes for which it is raising its formidable budget.

Theoretically, representation within the controlling group of the USO is on an organizational, not an ecclesiastical, basis. Actually, however, both Catholicism and Judaism are authoritatively and responsibly represented. The Jewish Welfare Board is recognized by members of that faith as competent to care for both the individual welfare of their sons and the collective interests of organized Judaism within the organization. Catholicism is represented by the National Catholic Community Service, an organization set up by the American hierarchy for this purpose. Its higher personnel is drawn largely from the official National Catholic Welfare Conference. That it represents the Catholic Church within the USO no one who is acquainted with the first year's history of the organization can doubt. An example was the way in which it has brought influence to bear to get the USO to lease nearly two score of Catholic properties for the supposedly nonsectarian uses of the USO. That has now been stopped. But Catholic boys have abundant reason to know that their church is with them in the camps, while Protestant boys find it difficult to believe that they have been followed to the camps by their churches.

Three Protestant organizations are included in the six that make up the USO. For obvious reasons neither the Y.W.C.A. nor the Salvation Army is expected to represent the comprehensive interests of the Protestant churches in the central directive of the USO. The Y.M.C.A. has assumed that role. But it has been given no authority to act on that assumption. None of the interchurch bodies through which Protestantism acts unitedly has invited the Y.M.C.A. to discharge these functions in behalf of Protestantism as a whole. Consequently, while two of the three principal religious communities in this country are responsibly represented in the USO, the third and largest,

which has the most men in uniform and which contributes the largest sum for their welfare, is not represented on a coordinate basis.

It should be stated that the Y.M.C.A. is not solely responsible for this situation. A year ago when the swift evolution of events made the organization of something like the USO necessary, the Y.M.C.A. was prepared to meet the emergency. The experience which it had gained in its vast welfare program in the First World War and the huge range of activities normally carried on through its invaluable peacetime service to the men and boys of America and the world made it logical that the Y.M.C.A. should be included in the USO. What should have happened then, as we pointed out at the time, was that the churches should at once have risen to their obligation to carry the ministry of religion to men in uniform, making their intentions clear to the Y.M.C.A. and the USO. This did not occur.

The consequence is that the General Council of the Presbyterian Church, U.S.A., and other church leaders have been compelled by the anomalies that have developed to seek a clarification of the tangled relationship between the churches and the Y.M.C.A. These appeals have rightly come to the Federal Council of Churches and to the Christian Commission for Camp and Defense Communities. This commission was created by the Federal Council and the Home Missions Council to represent the churches in wartime service. It stands, so far as Protestantism is concerned, in the same relationship to its religious community as the National Catholic Community Service does to Catholicism. But the Y.M.C.A. does not recognize this fact. The commission is left in mid-air so far as the USO is concerned. The appeals of the Presbyterian Church and others have, however, finally resulted in two meetings in which the Federal Council, the Christian Commission and the national officers of the Y.M.C.A. were represented. On request of the Federal Council, the national council of the Y.M.C.A. has at last issued a statement of its understanding of its relation in the USO to the Protestant churches.

Recalling "its birth in the evangelical revival of the early nineteenth century," the Y.M.C.A. declares that it "stands ready to be used and equally desires to act with and for the Protestant churches (to the extent that they desire it to do so) in service to the men in the armed forces through the USO." To carry out this policy it requests that representative church leaders be "nominated" to serve on the governing committee of the Army and Navy Y.M.C.A., through which the relations between the national board of the Y.M.C.A. and the USO are channelled. It proposes to provide staff help for the field conferences which the Christian Commission for Camp Communities holds, to require Y.M.C.A.-USO secretaries to be responsible for cooperation with the churches in each local community, to elect ministers on boards of managers of local USO units, and to seek other ways to increase cooperation between the churches and the USO.

The fact that the Y.M.C.A. has issued this statement is more important than anything it says. Its publication constitutes at least a partial acknowledgment from that body that the primary responsibility for religious ministry to Protestants in uniform lies with the Protestant churches. But the statement clearly shows that the Y.M.C.A. is not yet ready to permit the churches to discharge that obligation. The reasons may be natural organizational ambition, or the belief that the churches are incompetent to carry out their task under the difficult circumstances of army life, or the conviction that they may not desire to do so. Whatever the reasons may be, they have led to a mistaken course of action. The suggestion that the churches "nominate" men to serve on the Y.M.C.A. which is administering work in the USO is the exact reverse of what should be done. It retains primary responsibility in the hands of the Y.M.C.A., whereas such responsibility belongs to the churches and to them alone.

All of the subsidiary measures which the Y.M.C.A. proposes, constructive as they undoubtedly are, fail to meet this central issue. The executive committee of the Federal Council has wisely and rightly declined to commit itself to an endorsement of the basic premise of the Y.M.C.A. It "commends" the statement to the churches for their "favorable consideration of the concrete suggestions concerning cooperation" but refrains from giving its approval to the Y.M.C.A.'s retention of the basic responsibility for the religious life of Protestant men in uniform. This obligation belongs by its nature to the church.

The Y.M.C.A. would disavow any claim that it is a church, or that it is organizationally responsible to the church, albeit the whole world knows that it is informed with the spirit and purpose of the Christian gospel. It should be as ready to acknowledge that the church has full responsibility for the religious life of its people, whether in the armed services or elsewhere.

In withholding its approval of the present anomalous representation of Protestantism in the USO, the executive committee of the Federal Council deserves that its position be clearly understood. When that understanding is attained, we believe that the Federal Council will receive the firm support of the entire membership of the churches for which it speaks.

The Perfect Secretary

EDITOR THE CHRISTIAN CENTURY:

SIR: If there were a contest to decide who should be counted the world's worst secretary, I should be sure at least of an honorable mention. That is why I am qualified to speak on the topic which stands at the head of this letter.

In past years I have been secretary of certain societies; they either died or narrowly escaped death. When, after the lesson had been learned by friends, an unwary newcomer suggested that perhaps Quintus might be "prevailed upon" to be the new secretary—why in ecclesiastical circles are men always "prevailed upon"?—a look of alarm came over the faces of our familiar friends. Hasty consultations took place. Some indeed turned pale with dread. Soon the Tactful Member said, "It would not be fair to impose

upon so busy a man. . . . We must not presume upon his well known good nature." And in such ways the executive steered the ship off the rocks and impending doom.

And rightly, too. But once more such a man as this can tell you precisely what the "perfect secretary" should be. He must be businesslike, and show it; punctual; courteous; farsighted, whether he looks forward or backward—correct that is to say in history and prudent in prophecy; good-humored; free from self-seeking. In short, an admirable character.

But in all honesty it must be added that there should be an alloy in this pure metal. The secretary who would be perfect must have a kind of innocent cunning if he is to guide and to manage the members of his executive. He must study each one as an advocate reads the faces of the members of the jury. He must know the personal equation of each member. A, for example, is a plain matter-of-fact fellow—"No nonsense about me"—and is therefore almost certainly vulnerable to an appeal to sentiment. B is controversial and is more likely to consent to some course if he is permitted a fight first of all. C wants to get home quickly.

But besides all this the perfect secretary never forgets that all members of all committees since history began take more kindly to proposals if they propose them themselves. Therefore the perfect secretary takes pains to let them think they are making suggestions. When he wants anything done he skillfully contrives the procedure to humor A, B, C and the rest, and at the end they thank him for so admirably carrying out their ideas. They think the ideas are theirs; he knows they are his, and everybody is satisfied.

He knows, moreover, how to get around corners, how at times to keep the committee sitting on the fence, and no less how to make them act swiftly. He will say sometimes with that look of childlike simplicity which becomes him, "I do not think we need spend much time on the next item on the agenda." The student of such a man knows (though he will not let on) that this item is probably rather difficult, but with a swift movement it is carried or perhaps a detour is made. The secretary must humor his team.

From this you will see, if you have not already seen, that the perfect secretary is in the last resort the man who counts. The committee is the extension of its secretary, his instrument, his megaphone, his team. But it would never do for the chosen representatives, the influential gentlemen, the statesmen and ecclesiastics to know this. I should be prepared to take the floor in defense of the position that democracy is government by this perfect secretary. And what better way is there?

Ever yours,
QUINTUS QUIZ.

VERSE

Brotherhood

O LAND of lands, America,
The friend of faith and truth,
Of freedom, justice, peace and love,
The hope of age and youth,
Guard that which God hath given thee,
Thy wealth all wealth above—
The faith in true democracy,
In brotherhood and love.

Wild hymns of hate are chanted now,
And battling armies roar,
While pride and fear and cruelty
Increase on every shore.
But let not these rule thee, O land,
And rob thee of the might
Which flows from faith in God and man,
In liberty and light.

The blood of pilgrim nations here
Commingled flows in thine.
The hopes of martyrs, saints and seers
Shine in thy faith divine.
In thee God's world-wide fatherhood
Binds races into one,
While science, labor, art and life
All pray: "God's will be done!"

Be great, but with no taint of greed!
Be just, with no false pride!
Share gladly with earth's lonely poor
True riches which abide!
Proclaim the love of God and man
Enshrined in all our creeds!
Such is our dream of thee, dear land,
Our faith expressed in deeds.

O God, the Savior of mankind,
Make false divisions cease!
May all who love Thee work and pray
For brotherhood and peace!
One nation indivisible,
We raise our hymn to Thee,
Until one fellowship of love
Shall stretch from sea to sea.

HENRY HALLAM TWEEDY.

Cemetery

AND their son Thomas, aged four years,
April nineteen twenty-one.
Never the plough, the pick, the gun;
Only light laughter, soon forgotten tears.
Man's life is grass, ephemeral his hours.
Westers the sun.
To be or not to be?
Never the grasp for gold, never the gun.
Only hands groping for the roots of flowers.
Suffer the little children to come unto Me.

EDITH LOVEJOY PIERCE.

'For the Spirit of Heaviness'

By Georgia Harkness

IN the sixty-first chapter of Isaiah appear some great words which give the title for this article. The Spirit of the Lord God is upon him, says the prophet,

> To comfort all that mourn . . .
> To give unto them beauty for ashes,
> The oil of joy for mourning,
> The garment of praise for the spirit of heaviness;
> That they might be called trees of righteousness,
> The planting of the Lord, that he might be glorified.

The "spirit of heaviness" is at large in the world. Ministers everywhere are called upon to lift up the spirits of their worried, distraught, suffering people. By the power of the gospel spoken in love they are able to do so, though mistakes are made that might be avoided. In an article entitled, "If I Make My Bed in Hell," in The Christian Century of January 14, I pointed out that to "trust God and not worry" is not the simple matter it is often assumed to be. Among the letters received afterward were a considerable number asking for more light as to how to surmount depression and nervousness through religious faith. This prompts me to offer the following suggestions for what they may be worth.

I

It is essential to recognize what we are dealing with in the spirit of heaviness—which I take to be the biblical term for depression. It is neither a sin nor a disease. Yet it is both. The complexity and difficulty of the problem arises from the fact that it lies at the border line of volition and freedom. Therefore, it cannot be dealt with by the procedures applicable either to overt sin or to clearly recognizable disease. The preacher or well meaning friend is apt to treat it as sin, the psychiatrist as disease, and the patient—already confused—to be lost in still greater confusion.

Insofar as depression is subject to control of the will, the person sins who is content to remain in it. The medieval church was not wholly wrong in making *accidia* one of the seven deadly sins, for this "foul and lazy mist within," as Dante characterizes it, means spiritual torpor as well as inertia and gloom. Yet to condemn it as sin and urge repentance is often to accentuate rather than lighten the sufferer's misery. He knows he is a sinner and too often has a guilt psychosis which exaggerates his self-condemnation. Neither is it adequate simply to hold out to him the hope of divine forgiveness. If he is a sensitive Christian he has doubtless already prayed many times for forgiveness, but his trouble is enhanced by the fact that he feels no release. He seems unable either to cast off the burden himself or to let God lift it, for the burden by its very nature inhibits the power of the will to lay hold of God's proffered grace.

What, then, is to be done? To say that God can do nothing about the spirit of heaviness is to contradict the witness of hosts of victorious souls who through faith have found healing and power. To say that all one needs to do is to "trust God and stop thinking about yourself" is to give advice that frequently cannot be followed, and that may push the sufferer from depression to the verge of despair. To use religion merely as an instrument for clarification of personality through transference, as some psychiatrists do, is to skate perilously close to making God a tool for our advantage. When we do this, we denature religion and (as soon as the patient sees what is happening) we interrupt the efficacy of the cure.

This looks like an impasse, and I cannot too strongly emphasize the fact that there is much more of an impasse here than is generally recognized in pastoral counseling. Yet the way is not wholly blocked. God does impart power which turns heaviness into praise.

If a person in a state of nervous depression wants to escape from the tension that is tearing his life asunder, certain requirements must be met. Among these are (1) willingness to be helped, (2) the correction of any physical causes or environmental factors that can be ascertained and changed, (3) the acceptance as inevitable of those factors that cannot be changed, (4) an object of devotion and interest outside oneself, (5) the gaining of perspective, and (6) confidence that life has meaning.

II

How are these requirements related to what the Christian gospel demands and offers? This must be our major inquiry.

1. The first requirement for emergence from depression is the willingness to emerge. In one sense this is easily met, for it is a state of acute unhappiness in which nobody likes to remain. In another sense, it is the hardest of all requirements to meet, for paralysis of will is the crux of the issue. In a comparable problem, that of alcoholism, it is significant that the group of cured victims who call themselves Alcoholics Anonymous make their first requirement for helping anyone that the person be willing to be helped.

It is at this point that the Christian doctrine of divine grace, when rightly understood and interpreted, has great relevance. The Christian gospel is not that we save ourselves by finding God. It is that God finds and saves us when we let him. The God who is ever waiting to impart himself and his infinite resources has not made us mechanical puppets, but cooperating persons who must say Yes at the "threshold of consent." Barriers not of our making may block our wills at many points and cut us off from a sense of God's presence. Yet nothing but our own indifference can cut us off from the *desire* to find him! As we seek him, he finds us.

Prayer, then, though it seem unanswered, is not futile. It is the channel by which God can release the tensions which hide him from our sight. But only if we pray in patience, and are willing to wait for his appearing. He who would cast off heaviness through faith must be willing to say, "I will arise and go to my Father." And he must be willing to say it, not once, but many times.

2. To overcome depression one must do what can be done to locate and correct its causes. It is good Christian doctrine that prayer requires works for its completion. Many physical and social causes of the spirit of heaviness could be removed by intelligent effort, and it is blasphemy to expect God to work a miracle in our behalf if we continue in ways of living that head straight toward nervous exhaustion.

Most of us know how to live better than we do live. Too much work or too little play, lack of sleep or fresh air or exercise, eating too much or too little food or the wrong kind, too many stimulants or sedatives, the loneliness that comes from too meager social contacts or too much jostling in the crowd, organic or functional illness, particularly glandular disturbances and persistent infections, pressures and strains from displaced organs in the body—these and many other abnormalities upset one's mental outlook and make all of life seem dark. Most of these are fairly simple and this-worldly matters. Yet they have profound spiritual consequences. For example, faulty posture in connection with the corpulence of middle life can induce strains that throw one's spiritual stature out of balance and make the grace of God seem inaccessible!

Other more complex problems, such as economic insecurity or family tangles or distasteful drudgery or (with the coming of war) the engulfing of all humanity in new and chaotic conditions, have less chance of being readily adjusted. But in almost every instance *something* can be done. It is inherent in the Christian gospel that in these matters something *must* be done—if not for ourselves, then certainly for others. The grace of God comes to us, and through us to other men, as we make channels for it by the breaking down of physical and social barriers to the abundant life.

3. A third requirement is to accept without inner rebellion that in the external situation which cannot be altered. Our Christian faith requires that we do what we may and endure what we must.

There are conditions so unalterable that neither prayer nor human effort will avail to change them. Death comes to all. Its coming can be retarded but not forever, and the disease that is its precursor may have to be accepted as incurable. The limb cut off or the eye plucked out will not grow again. Our lost youth will not return. The economic resources once so readily available may be gone —gone not to be recovered in our lifetime. When the shadows thicken and our loved ones die, they will not come back in the loved familiar form. When the night of war comes upon the world, separations, sufferings and the surrender of much that is precious in the old familiar ways must be accepted as inevitable.

It is in the triumphant acceptance of life's inevitables that our Christian faith has its most visible testing. Yet it is not an unusual happening for one to meet triumphantly such great times of testing, yet to "go to pieces" in both nerves and Christian fortitude under the daily strain of a nagging member of the household, or of a nagging pain that will never be fatal to life but is constantly a barrier to life's enjoyment. One often feels ashamed that, having endured great crises, one seems unable now to endure a continuing succession of minor irritations. Nor is one's mental state helped when a well meaning friend says, "Buck up now; trust God and act like a Christian!" Almost as annoying is the cold comfort of being told that there is really not much the matter, for many people are worse off.

4. The sufferer, to secure release, must look beyond himself. Our Christian faith provides an object of devotion and loyalty which, in Professor Whitehead's trenchant words, "stands beyond, behind and within the passing flux of immediate things." This is why Christian faith and action are the supreme corrective to nervous fretting and depression. For depression is primarily a form of introversion—of turning one's gaze inward in abnormal self-concern. Its forms are manifold—fear, worry, loneliness, suspicion, jealousy, resentment, inferiority, confusion of soul. Yet all stem from too much absorption in self, and this is at least partially the case when the object of worry is not oneself but a beloved person belonging to oneself. Whether the spirit of heaviness takes the form of anxiety, self-pity or self-condemnation, or, as frequently happens, of all of these at once, the most disrupting mental activity one can engage in is too much introspection.

To the degree that one is captured by a loyalty and devotion that lifts one's soul up to God and out to his fellow men in service, his reward is great. To "look up, and laugh, and love, and lift" is a simple but potent injunction that is much more effective than many dollars' worth of psychiatry! Or, to be more explicit, this advice which the wise psychiatrist will probably give anyway may be had for nothing by taking it from the insights of the Christian gospel. It is often the most difficult task of the psychiatric or religious counselor to lead the sufferer to the point where he can be captured by such a commanding devotion. It cannot be commanded from without or added as an accretion to life; it must command the whole person by capturing him from within.

5. To get rid of depression one must get perspective—a sense of what is important and what is unimportant. It is, of course, one of the most characteristic symptoms of depression that the sufferer loses his normal perspective. This is why his moods and actions are so hard for his family and friends to understand, and why he is so often berated for making mountains out of molehills.

There is no simple rule to follow by which to enable oneself or another to see life in its true proportions. Sometimes such clarification comes best in direct counseling, if censure which induces anger and shame and thus raises still more dust can be eliminated. Sometimes it comes best through a more objective approach, such as a sermon or a book or an article loaned to be read. The value of personal counseling lies both in the illumination of issues and in the contagious spiritual health of the counselor. The value of the more objective method is that the sufferer is free to take for himself what he needs instead of being prompted to reject what someone else thinks he needs.

The ultimate principle for clarification of values is that which Jesus set forth and lived by, "Seek ye first the Kingdom of God." Under this searchlight, even in the absence of specific rules, the details of life little by little take on their true proportions.

6. The victim of depression must find meaning in life.

Without such meaning, his personality has no organizing center, no worthy object of devotion, no light for seeing beyond the immediate issues of the moment, no power for spiritual victory. It is the undercutting of a sense of life's meaning that is responsible for most of the neuroses of our day.

The Christian faith imparts meaning to life. A living faith that is centered in the God revealed in Christ takes our chaotic, disorganized selves, with their crude jumble of pleasures and pains, and knits them together into a steadiness and joy that can endure anything with God. The meaning of the cross is that sin can be forgiven, pain overcome, by the victory of God—a victory that is both within and beyond this earthly scene. The lives of countless Christians in this and every age bear witness to power through faith that in Christ we see what life is for.

That this victory of faith repeatedly occurs is not man's achievement only. Supremely, it is God's gift. Yet it is man's task to lay hold upon God's gift—in faith, with hope, by love. However dark the night that surrounds or dwells in us, no man need be without hope. And as St. Paul once put it, though the whole creation groan and travail in pain together until now, we are saved by hope.

III

It is the task of those of us who are ministers of Christ to help struggling, suffering souls to find this way to God, that the spirit of heaviness may be put off and the garment of praise to God put on. I shall not attempt to tell ministers how to do this. It is implicit in our total calling. Some things must be done, some mistakes avoided. But it is a work to be done, not by guess and not by a blueprint, but by an insight into the nature of God and of the persons he has made in such baffling but majestic intricacy of soul.

Helping people to overcome the spirit of heaviness means an ongoing witness to the gospel in life as in words, without self-righteousness or self-laudation or cant. It calls for earnest prayer, and for the giving of instruction in how to pray and what to pray for. It calls for guidance of the troubled soul into rewarding work, whether in his vocation or church or community. It requires in the counselor the sympathy that rarely condemns and never berates the fainthearted for his lack of faith or the sinner for his sin. It requires the depth of understanding that will avoid the dispensing of superficial advice or the peddling of conventional panaceas couched in pious phrases. It requires the courageous and clear-visioned announcement of the meaning of the Kingdom of God, however counter to it the currents of the day may run. This is no easy undertaking! No one can do it perfectly. At best, we shall judge ourselves to be unprofitable servants. But we shall judge the service to which God calls us to be of supreme profit to mankind, and we shall keep on trying.

The Wallace and Welles Speeches

By Oswald Garrison Villard

THREE STAGES have marked the attitude of the Roosevelt administration toward a program for the postwar world. Long before we entered the war Mr. Roosevelt waved aside all questions as to how the world should be reconstructed after the hostilities by saying, precisely as Churchill did at the same time, that the thing to do was to beat Hitler first and then to talk about the reconstitution of the embattled nations. Public opinion here and abroad soon compelled both these gentlemen to recede from this position and the wholly inadequate Atlantic Charter followed, implemented later by the British-American pact which additionally stressed the necessity of removing barriers to trade after the war, and invited any sympathetic nations to join them in this.

Now we have reached the third stage. Both Vice-President Wallace and the under-secretary of state, Sumner Welles, have made remarkable speeches outlining in greater detail what they think the world to come should look like. Mr. Welles' utterance has echoed and re-echoed in numerous countries and has already brought a response from an official Russian newspaper to the effect that Russia subscribes in general to Mr. Welles' views, but reserves for itself the right to annex the three Baltic states whose freedom and sovereignty it violated in 1940, despite the under-secretary's promise that there shall be freedom for conquered small nations and a complete end to conquest.

If we could assume that Mr. Roosevelt would stand by Mr. Welles' statements through thick and thin, we should be inclined to lay great stress indeed upon the importance of his speech. Unfortunately we know all too well that Mr. Roosevelt uses his cabinet officers to send up trial balloons for him, and feels free to act or speak differently if the balloons show an unfavorable wind. But with all necessary discounting of a diplomat's statements, there are nonetheless passages in Mr. Welles' remarks which are most heartily and cordially to be welcomed, however one may feel about their probable future fate. Thus, it is most gratifying to have an American statesman demand freer international trade to be obtained by the refusal of the democracies "to permit their national policies to be dictated by self-seeking minorities of special privilege," and also to insist upon the abolition of discrimination between peoples because of race, creed or color. For the United States has been the worst offender in both respects, and especially in permitting a group of rich and powerful manufacturers to dictate its tariffs, often enacted after presidential elections had been purchased out of their swollen profits.

Similarly, Mr. Welles' asking for fairer distribution of the world's goods and services, and recognition of the right of a people to their freedom, exactly as an individual is entitled to his personal freedom, is all to the good. As for

his assertion that "the age of imperialism is ended," that is really sensational, even though it does not jibe with various other passages in this same speech. That phrase can have given no happiness to the diehards and to Winston Churchill in London—diehards like those British editors who have been demanding not only the recapture of Burma, Hongkong and Singapore, but the building of the last named into as great a land base as it was a naval one.

No More Imperialism?

Since Winston Churchill specifically stated soon after the publication of the Atlantic Charter that it did not apply to British colonies, he cannot be happy at reading Mr. Welles' renunciation of imperialism unless he was consulted in advance and gave his consent thereto. Nor will the anti-Oriental extremists in this country be pleased with Mr. Welles' demand that discrimination between peoples because of their race and color shall be done away with, for this in all logic means the repeal of the Exclusion Act, the enactment of which in this country and of a similar one in Australia went so far to bring on the present war with Japan, for the Japanese early promised never to forget the insults of these humiliating acts.

On the other hand there are discouraging features in Mr. Welles' vision of the new world. Thus, he calls for "punishment inexorably and swiftly" for "those individuals, groups or peoples as the case may be, that can truly be held accountable for the tremendous catastrophe into which they have plunged the human race." So we are to punish whole nations! True, he weakens this demand for punishment by asserting that no person shall "atone vicariously" for crimes for which he is not responsible, "and that no people shall look forward to endless years of want and of starvation." Thus we are to hang the Kaiser again and once more set up a long list of criminals, such as was compiled in 1919 but never acted on. All of which presupposes that we who sit in judgment will be just and free from bitter, blinding rage over the loss of our means and our sons.

The Disarmament Issue

Again, Mr. Welles asks once more the same one-sided disarmament of all nations which "may threaten aggression outside of their frontiers." He advocates an impossibly long armistice prior to a final settlement, which would leave the world in chaos, and he would have the United Nations—that is, England, the United States and Russia—police the beaten until at some indefinite time in the future the permanent system of general security promised by the Atlantic Charter is established.

The dangers inherent in all this are evident. The period in which the world can be held in tutelage by two or three nations may be continued indefinitely. Whenever did dictators, whether nations or individuals, willingly yield power?

Since Mr. Welles' plan is so faulty in detail, and in some respects is obviously what would be planned by imperialists hoping to substitute American economic domination for the old order, it is refreshing to find Vice-President Wallace saying that this is a people's revolution that we face, and to have him denounce the Henry Luce-Secretary Knox suggestion that this is to be the "American century" and declare that this "can be and must be the century of the common man." He is certain that "no nation will have the God-given right to exploit other nations" and he insists that there must not be either military or economic imperialism—"the methods of the nineteenth century will not work in the people's century which is now about to begin." Happily he declares that "we ourselves in the United States are no more a master race than the nazis." I trust that he has sent a marked copy of this address to his fellow cabinet attendant, Secretary Knox. He is certain that "no compromise with Satan is possible. . . . The people's revolution is on the march and the devil and all his angels shall not prevail against it."

Leaving Mr. Wallace there in his happy belief that the world can be cleansed of its sins and the Kingdom of Heaven on earth and the victory of the people's revolution established by our winning a total victory, by our removing "the plague spot of Europe, which is Hitler's Germany, and with it the hell-hole of Asia, Japan," the fact remains that these brave and welcome words of his and of Mr. Welles must be tremendously implemented by detailed programs and a better spirit than both express. There can be no peace of vengeance without disaster to those who enforce it. For it is not individuals, however wicked, who have brought the world to its present pass, but the whole system of capitalistic exploitation of individuals and nations.

Precise Peace Aims Needed

Above all there is the greatest need for the promulgation at once of an exact plan for the reorganization of the world and the precise peace terms. This should be the next step in the evolution of the thinking of the governments of the United States and England. Governor Stassen of Minnesota asked a searching question in his Memorial Day address: "If our peace is to be just would talking through to it obstruct the best of our war effort? Surely not. Rather, if the pattern of our peace will be just, will knowledge of it not cause a greater contribution to the war effort, from South America and India, and Burma and other lands?"

Since there are differences among the United Nations—and rapidly growing ones—all of us who, like Governor Stassen, are calling for an immediate and detailed statement of peace aims are serving best the war aims. Tell the German people in three sentences just what will be done for them and to them when the war ends and you will strike a more serious blow at Hitler than by a dozen such horrible massacres as that at Cologne—however justified the action may have been from the military point of view, and however retributive. Guarantee to them that there will not be a peace of revenge, that they shall not be degraded or burdened with impossible reparations and other punishments, and we shall be far along the road toward stopping the war. Insofar as his speech points in that direction, Mr. Wallace has rendered great service. Now let the governments and the United States back up that speech with a concrete, official confirmation to all the world, and especially to our allies. Nowhere will such action be more widely acclaimed than in China and in England.

BOOKS

The Franciscan Dream

FRANCIS OF ASSISI, APOSTLE OF POVERTY. *By Ray C. Petry. Duke University Press, $3.00.*

FEW MEN in history have been praised so much as St. Francis and understood so little. That Roman Catholics should hold his name in reverence is natural, for the order which is the projection—and to some extent the perversion—of his principles and personality has been one of the church's most effective instruments. But Protestants also, who know the shady as well as the sunny side of Franciscanism and have no general enthusiasm for it, love and honor Francis. The meek and gentle make no enemies, and Francis was both in eminent degree. He was a lover of men and of nature. He washed the feet of lepers, sang a "Canticle to the Sun," and voiced his sense of fellowship with Brother Wind, Brother Fire and Brother Death. His humanitarian and lyrical qualities have endeared him to multitudes. The liberal-minded enjoy a glow of slightly smug satisfaction when they praise one whose faith is so unlike their own. If they are to prove their liberality by having a pet saint, who could be more suitable than Francis?

Dr. Petry does not follow the groove of any of the interpretations of Francis that have been standardized in the voluminous literature that clusters about him. His emphasis is upon the religion of Francis and the place that poverty occupied in it. This requires him to discuss the sources of his idea of poverty, the benefits which he saw in it, his methods of practicing it, his conception of the social order, his mystical life, his devotion to the church and its clergy and sacraments, and the ultimate modification of the rule of poverty in the interest of institutional efficiency. Petry penetrates, as it seems to me, much more deeply into the spiritual life of Francis and the meaning of poverty to him than either the Protestant panegyrists of a romanticized Francis, or the deflaters (of whom, fortunately, there have been but few), or the Catholic writers who have sought to capitalize his prestige for the benefit of the church or (like Chesterton) have used him as a club with which to beat heretics.

Petry does not enter into competition with the biographers of St. Francis. Only so much of the story of his life is introduced as is closely relevant to his religious development. For this the author has gone to the primary sources, illuminated by the comments of many critical scholars. Early in his career, Francis faced the choice between learning and humility. It may seem to us a false antithesis, but it was real for him. He chose the path of humility. Insight and love were to be his guides, not knowledge. There are some not very clear and not very well authenticated stories of his activities in composing quarrels between hostile classes in Assisi, but these reduce to little more than conjectures as to what the influence of such a man would naturally have been in a situation where there is known to have been strife.

The proximate source of his inspiration and his rule of poverty was the Bible and the liturgies of the church, to both of which he applied a naive but vivid exegesis. The current medieval eschatology, which viewed the spectacular end of the world and a literal judgment as inevitable and perhaps imminent, entered into his thought with an urgency which imposed upon him a special responsibility to prepare men for the end of the age. Poverty was, for one thing, a way of being free to herald the coming Kingdom. "Throughout his life and with undaunted courage before his death, he asserted his direct commission from Christ himself." Others might follow other ways, but for him the way was Christ's way of poverty.

The most important thing to understand about Francis' view of poverty is that he did not consider it a rule for all men, or even for all Christians. His prescription of poverty was for the few to whom it was given. Nor did this espousal of poverty generate spiritual pride in him, as was later charged against the strict observants by those who softened the rule. The ownership of property was not deemed a sin but an encumbrance. Francis had no plan for the reconstruction of the social order. Economic institutions might continue unchanged so far as he was concerned. The rich might remain rich and the poor poor, but the fortunate were those who chose poverty. He had no quarrel with those who chose wealth, nor did he take it amiss that the pope lived in a palace and that princes of the church kept the state of feudal nobles. There was nothing revolutionary about his teaching except that reversal of the values of wealth and poverty which he practiced and taught his disciples.

Francis was far from being an individualist in life or in religion. On the contrary, his sense of community was intense. This included a consciousness of communion with inanimate nature, animals, all men, angels, the saints, the Virgin Mary, Christ and God the Father. Poverty removed the obstructions to this fellowship, but the church and its sacraments were the means of its attainment. The author makes a strong and successful effort to give a pope's eye view of the Catholic Church, the gospel, the sacraments and evangelical poverty as the theological matrix in which Francis' thought was cast.

Even before the death of Francis, the character of the order that he founded had been fundamentally changed by its success. The rule of poverty, which Francis had relied upon to free him and his friars from the divisive interests that separate men from each other and from God, was softened in order that the institution might harden into an efficient instrument for the work of the church. Failure to soften it, says Dr. Petry, "must have compromised the very existence" of the Franciscan order. Perhaps so. But the revision of the idealist's aims into the prudential policies of practical men in the interest of ecclesiastical efficiency compromised the validity of the Franciscan principle.

The seven hundredth anniversary of Francis' death, celebrated in 1926, released a fresh flood of literature. The atmosphere of such an occasion is not conducive to dispassionate analysis and evaluation. Nothing published then or since has thrown more light upon this perennially interesting character than Dr. Petry's sympathetic and critical study.

W. E. GARRISON.

Books in Brief

THREE TOURS THROUGH LONDON IN THE YEARS 1748, 1776, 1797. *By W. S. Lewis. Yale University Press, $2.50.*

Tourists, says Mr. Lewis, are not expected to see everything, particularly twentieth century tourists in eighteenth century London. With him as guide, however, one sees and hears (and smells!) more of old London than its inhabitants can have been aware of—not only its brick and stone, but its ways of cooking and eating, buying and selling, bathing and dressing, its odd habits of speech, its amusements and means of transportation, and all the external details of daily

life. If, on the first trip, Mr. Lewis' imaginary tourists are appalled at London's horrors, on the later journeys they see its advance in grace and beauty, and understand how it was that, a decade later, Wordsworth could exclaim, "Earth has not anything to show more fair!"

MY YESTERYEARS, AN AUTOBIOGRAPHY. *By Lee Meriwether. International Mark Twain Society, 5211 Washington Ave., St. Louis, $2.00.*

The literary editor, born and raised in St. Louis, which has been Lee Meriwether's home town for nearly sixty years, has an impression that Mr. Meriwether's running for mayor was a recurrent event almost as regular as the visits of Gilmore's band, and then Sousa's. He was really elected once, in 1901, when Rolla Wells was counted in under the strong-arm methods of Boss Ed Butler, whose corrupt machine for many years out-Tammanyed Tammany. Meriwether was, and still is, an irrepressible crusader for decent government, against the control of city and state government by corporate wealth and, for a time, for municipal ownership. In telling the story of his political adventures he pulls no punches. He probably knows the libel laws—he ought, for he is a lawyer and he won two suits against a St. Louis daily that had libeled him. But along with all this earnest crusading, he was (and is) a blithe spirit who rejoiced in rambling around the world, beginning with a tramp trip through Europe (and a book about it) before he took up the study of law. He was always running across people he had met somewhere else, as when he found in northern British Columbia a man who, as an Italian officer, had saved him from being jailed in Genoa twenty years earlier. Which reminds the literary editor that once, crawling out from under his car in the Yosemite the first summer that automobiles were admitted to the valley, he found an agreeable gentleman who presently introduced himself with "I'm Lee Meriwether of St. Louis."

Books Received

Jesus in the Light of History. By A. T. Olmstead. Scribners, $2.75. (To be reviewed.)

A First Book of Bible Stories. By Mary F. Rolt. Macmillan, $1.00. This is an extraordinarily good retelling of forty Old and New Testament stories. They were first published eight or ten years ago in two volumes. They have already won the approval of teachers and parents and—what is even more important—of the children for whom they are intended.

You Are My Friends. By Frank C. Laubach. Harper, $1.50. Dr. Laubach, a graduate of Union Seminary with a Ph.D. from Columbia, for twenty-five years a missionary in the Philippines, is best known for his original method of teaching illiterate peoples to read. It is said that he has taught more people to read than any other man since the invention of the alphabet. But here he is teaching the literate to see and feel and know. As a guide to personal fellowship with Christ and the practice of his presence, not only by discipline of soul and by deeds of service but also by the mystical experience which means much to the author, this book is extraordinary for its sanity, simplicity and clarity.

The Fatherhood of God Considered from Six Inter-related Standpoints. By Every J. Blekkink. Wm. B. Eerdmans Pub. Co., Grand Rapids, $1.00. A strongly anti-modernist and anti-evolutionist presentation of the doctrine of God by the emeritus professor of theology in Western Theological Seminary at Holland, Mich. The six topics that establish the interrelated viewpoints are: personality and the Trinity, creation, incarnation, redemption, prayer and immortality.

After the Resurrection—What? By L. R. Scarborough. Zondervan, $1.00. A discussion of the resurrection of Jesus and eternal life, by the man who has recently resigned after many years as president of Southwestern Baptist Theological Seminary at Fort Worth, Texas. The author was also professor of evangelism in that institution.

Songs of Zion. Compiled by Harry Coopersmith. Behrman's Jewish Book House, $1.50. This collection of two hundred Zionist songs is sponsored by the department of youth and education of the Zionist Organization of America. Many of the tunes are by modern Jewish composers and many are from traditional sources. The words printed with the music are in transliterated Hebrew, but the pointed Hebrew text is given at the bottom and an English translation at the top of each page. The songs are, for the most part, vehemently and passionately Zionist. For example: "Our faces are turned to the rising sun. Our path again is to the east. Hands firm, hopes high, we shall hew our destiny. We have a people, a homeland." And this: "When will the Messiah come? When will we be a nation? Only the building of our land will bring the Messiah." The last of the series is: "So long as the heart of the Jew beats and his eye is turned to the east, so long does our ancient hope of returning to Zion still live." After these, the concluding "Star Spangled Banner," "America" and "America the Beautiful" seem slightly alien and irrelevant.

CORRESPONDENCE

Negroes on Virginia Jury Lists

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "Democracy Demands Justice" (June 3), concerning the case of Odell Waller, sentenced to death for the killing of his white landlord, Oscar Davis, contains one statement which I am sure you will wish to correct. The first sentence in the second paragraph states: "The defendant is a Negro; the jury was selected from a list from which Negroes are debarred." While it may be true in some courts that the names of Negroes are not included in jury lists, it is not true in the Pittsylvania county court where Waller was tried. The court records show that two Negroes served on the seven-man grand jury which indicted Waller, and that the names of Negroes were included in the jury list for the term of court during which he was tried. That no Negroes served on the jury which tried Waller was due not to the absence of their names from the list of prospective jurors, but to their having not been drawn in this particular case.

I think it should be noted, too, that Judge J. Turner Clement, presiding in the court here, has for several years insisted on having the names of Negroes on the jury lists, and that Negroes have been called as jurors in cases involving only white people as well as in cases where Negroes were involved.

Any abuses of justice should of course be corrected, and Waller should be given every opportunity to have his case reviewed thoroughly. That there have been injustices done to Negroes is common knowledge. That Odell Waller was not tried by a "jury of his peers" may be admitted. But that the names of Negroes did not appear on the jury list because of systematic exclusion of colored people from jury service in this court simply does not accord with the facts as contained in the court records.

Watson Memorial Methodist Church, HENRY E. KOLBE.
Chatham, Va.

From Mr. Oboler

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the article by Fred Eastman in your publication titled "Hate, Radio and Morale." In view of the fact that the springboard for this article was my talk at the Institute for Education by Radio, at Columbus, Ohio, I feel that I should have the opportunity to present what is truly my viewpoint.

In the first place I was addressing an audience of educators, and so I did not think it necessary to go into great details of what I mean by a "hate" campaign. Speaking to mature people I thought it superfluous, in view of the fact that a majority of

them had heard my radio dramas, to explain that I did not mean that radio should portray the individual German as a snag-toothed monster with a forked tail. In all of the broadcasts to date, on the National Broadcasting Company's "Plays for Americans" series, I have pounded away dramatically, not upon individual hatred, but on the ideologies of this war, and I have attempted to translate these ideas into simple basic emotional terms understandable to a mass audience.

For example, in the play "Letter at Midnight," I attempted to show the facts which induced a pacifistic-minded college student to enter the fight, and his refusal to accept his father's statement that the early 1900's had been a "golden" age; the boy points out that in the "worship-God-on-Sunday, get-all-you-can-on-Monday" philosophy of that time, were sown the seeds of today's wrath. In "Memo to Berchtesgaden" the purpose of the play was to show that when we, in America, give up our liberties during an emergency, we do it not out of fear or because of the will of the despot, but because of the understanding that there are minor material freedoms which must be given up during a fight for the larger liberties of spirit. In "Miracle in 3B" I tried to indicate dramatically, through an episode in the lives of two average Americans, that peace in this war cannot come about through miraculous interventions, but that even if such a thing were possible, it would be a false peace, that there can be no true laying down of arms until the war has been won fundamentally, until every German and Italian and Japanese understands that the fascist battle has been lost for all time, and that justice will be given to those who merit justice.

I could go on down the line of the eighteen dramas already broadcast, but I believe it is only necessary to mention these few in order to indicate this fundamental fact—that it behooves those who decry the "hate-inspiring" tone of radio to actually *listen* to American radio as it is today, a radio militantly bringing to the people the fundamental issues of this war in exactly the manner in which the decriers of radio wish it to be brought!

The question can now be asked why, then, did I make those "hate" statements at the recent educational conference. I made them because I believe in what I said. And I said "hate," not *revenge!*

The moment the Axis soldier puts down his gun, we will no longer hate—we will give him, not revenge, but *justice.*

We fight this war not to destroy, but to bring a rebirth of all those things we love in all countries of the world—the music, the literature, the scientific strivings, the reaching for economic justice. All these are things we love, and we hate, and we must hate, those who have destroyed what we love. We must hate these men not as fathers and sons and brothers, but as creatures as inhuman as the tanks and the Stuka bombers and the Zero fighters in which they ride; we must hate their murder of the innocents, their torture of children, and then when the fight is over our love for them, and our desire to help them, will be as great as our hatred, for the hatred of fascism will not destroy us, but will destroy fascism, and bring to the helpless peoples now in bondage in Germany and Italy and in Japan a true brotherhood.

Are ideas unrelated to men; did not *men* advocate and perpetrate these fascistic horrors? Are there not men behind *their* ideas and guns, men who have accepted the fascist way of life and who hate with the determination to make even our hopes extinct?

I give you the testimony of Pastor Halversun, from a recent broadcast of mine titled "Hate." The story concerns this Norwegian minister who had stood between the German soldiers who had occupied the small village, and his flock. He had told his people not to resist and not to hate—that if only they had faith, in time they would have understanding of all this which has happened to them. But in the weeks that follow, weeks of growing oppression and finally murder, Pastor Halversun discovers that his belief that, in time, the conqueror will be conquered from within himself is false; these conquerors come with all the terrible weapons of science—with a scientific plan for a horrible future of slavery.

And so, finally, after committing a terrible act of violence himself, Pastor Halversun speaks to his God: "But I am a minister of God!" Then he cries out in agony: "A minister of God! The God of love, the God of mercy, the God of peace! . . . the God of *hope.* . . . Almighty God, I killed a man because suddenly I saw that if he and his lived, there was no hope! I saw a barren world where unspeakable wickedness rode to power on the backs of monsters of steel, and always these monsters were theirs alone and so the power was always theirs! I saw the death of the human spirit before their guns and on their gallows and under the knives of their surgeons and the poisons of their chemists! I saw a world changed in just a handful of lives from a place of everlasting hope for all men, to a great cattle yard where *they* were the masters and men, bred to stupidity, struggled and died without protest, without memory of man's past, without hope for the future! *Without hope for the future*—and he threw the words into my face, and suddenly within me there was the hate that had been within my son, the hate that I have seen on the faces of my neighbors as they had seen the bread torn from their mouths! For my *bread,* O God, had been faith and hope for all mankind, and this man was taking that from me, from us! 'And the Lord spake unto Moses, go unto Pharaoh and say unto him, thus sayeth the Lord, let my people go that they may serve me!' But *they* will not let us go, oh, Lord! Not for a thousand, not for ten thousand years! There *is* no peace with them—there is only *hate,* a hate that must rise within us, too, and never rest until their wickedness is gone from the earth!"

National Broadcasting Company, Hollywood, Calif. ARCH OBOLER.

From Mr. MacLeish

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a rumor, I am told, to the effect that the Office of Facts and Figures has attempted to enlist religious persons in a campaign of hatred against our enemies. I wish to assure you that this rumor is entirely false. We are not in the business of exciting hatred. On the contrary, we have exerted all our influence to forestall efforts in that direction.

I myself hate tyranny and slavery as I assume most free men hate them. For the same reason I hate nazism and fascism and all their works. But the campaigns of personal hatred—of hatred for whole nations of human beings—are as disgusting to me as they could possibly be to anyone.

There is a clear difference between the hatred of persons and the hatred of evil—a difference which, as I have always understood it, the Christian tradition clearly recognizes, since it enjoins the hatred of evil but forbids the hatred of persons.

I speak of my own attitude. The attitude of the office of which I am the director is necessarily the attitude of those who direct it and I think I can assure you that my colleagues feel as I do. We realize that men cannot fight wars without emotion and that the emotions of anger and indignation are necessarily involved. It was the President of the United States who referred to the massed angered forces of common humanity. And certainly no man who values freedom of mind or religious liberty can help but feel anger and indignation as he learns of the violation of religious freedom and democracy practiced by the nazis and the Japanese. We consider it our duty, as the agency charged with responsibility to inform the American people about the war, to convey to them such information about our enemies as comes to our attention. We consider, in other words, that the American people have a right to know what they are up against. We have not, however, engaged in a campaign of hatred of persons, and we have no intention of engaging in such a campaign. It is the policy of this government to distinguish between the tyrannical systems which have attacked the peace of the world and the people whom those tyrannies have massed against us. That policy is binding upon this agency as upon all agencies of the government.

You will be interested to know in this connection that Fred Eastman's article, "Hate, Radio and Morale," which appeared in the May 27 issue of your magazine, is mistaken in a statement of fact. Mr. Arch Oboler is not "being utilized by the federal government to build public morale." He is neither a government official nor an unofficial spokesman. The implication that this

government approves of Mr. Oboler's remarks on hate, or that it even inspired those remarks, is completely untrue.

If you can in any way help to correct this false rumor, I should deeply appreciate your assistance.

Office of Facts and Figures, Washington, D. C. ARCHIBALD MACLEISH, The Director.

Material Resources Win!

EDITOR THE CHRISTIAN CENTURY:

SIR: The moral universe is not winning! The Allied nations and the Axis powers are playing a scoreless game. The moral universe is sitting on the bench for the duration of the game. Sovereign nations, well equipped, are on the field engaged in a ruthless struggle for power. The grandstand is full of enthusiastic rooters, Christians, Buddhists and Shintoists. The good cheer leaders, well groomed in regal robes and swallow tails, lead the frenzied cheers for a blood-victory. Morale wins!

The Allied nations will win the game despite a moral universe for the reason of vaster resources of material and men.

Owls Head, Me. KENDALL D. BASS.

Unjust and Demoralizing

EDITOR THE CHRISTIAN CENTURY:

SIR: You note with appropriate dismay the high and increasing consumption of alcohol in the District of Columbia. Certainly the "clearest heads and steadiest nerves" are needed there. Your suggestion, however, that the administration need only rid Washington of alcohol to solve the problem is an oversimplification. Such men as Charles Durfee have shown rather clearly that the excessive use of alcohol is symptomatic rather than itself basically causative. Alcohol provides a release, an escape from the tension of life and from reality; seen in that light it is not strange that Washington leads the nation in alcoholic consumption. The solution may be to ban the sale of liquor in Washington but no such recommendation should be made or implied without a recognition and acknowledgment of the real nature of the problem. Moreover, it should be recognized that there are some escape mechanisms which are more serious than alcohol, both for the individual and in the social consequences; the advocate of a dry city must be willing to accept at least some increase in their use.

A related proposal which is being made by many groups, according to frequent reports in your news section, is the prohibition of liquor from areas surrounding army camps. Most of those groups favor complete prohibition but, unable to effect that, they advocate a plan whereby the soldier, who is cooped up in camp all week and living a life of tension and rigid abnormal routine, must spend his short and infrequent leaves without the same "pleasures" that are available at all times to the civilian who can spend every evening in the week if he desires in his favorite night-club. I can imagine nothing more unjust and demoralizing. Moreover, if we assume that alcoholism is symptomatic of more basic causes is it not likely that the soldier has far better reason for a week end "fling" than any civilian? War is hell; is it strange that the soldier for whom the only reality is hell should seek an escape from reality? I am not sure that it would be wise to ban liquor from areas surrounding army camps and deprive the soldier of that escape but *certainly* liquor should not be denied the soldier until it has been denied every civilian in the United States.

University of Illinois, Urbana, Ill. NEVIN KENDELL.

Tentative Application for a Chaplaincy

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for H. Richard Niebuhr's "War as the Judgment of God." There is about it a consistent logic which has been unexpectedly lacking in much that you have published since last December. I hope you will come out of hell into purgatory with him. Hell, both in theological and practical connotation, is so utterly hopeless. I hope, too, that you will agree with him that moral principles must still encourage a man's choice of duty, and lead him to a studied consideration of all the involvements of that duty.

And I am sure you will agree with him that neither non-participation nor participation (so aptly termed pacifism and coercionism) is constructive so long as it is motivated by concern for self. And here I must admit that the tactics of either isolationist or interventionist before December, and the tactics of both since then, have rooted deep in the appeal to national self-interest. Certainly our present all-out effort along military lines and in the field of production does. Such self-centeredness is much more apparent in coercive quarters than in the activities, say, of the Friends' Service Committee.

When you can prove to me that my own nation is not concerned primarily with herself, with her "own prosperity, safety and righteousness," then I will become a chaplain.

Methodist Church, Brownstown, Ind. FRANK TEMPLIN.

The Sin Behind the War

EDITOR THE CHRISTIAN CENTURY:

SIR: If it is true that this war is the judgment of God for the guilt of the world, then surely those who so interpret God's will have the further duty to point out the specific nature of that guilt.

And is that so difficult? Is not our competitive way of life directly opposed to that moral law which undergirds the world according to Christian teaching? Is it not the way of the jungle rather than the way of Christ? Are not its peacetime workings equally merciless with those of war—for example, the wholesale destruction of food by agreement between nominally Christian governments while millions literally starved? Is not war itself merely the armed continuation of our individual and corporative struggles for profits derived from exploitation of other men and peoples? Surely these things were clear during the entire period between the first and the second world wars—but where stood the church save on the Mount of Indecision, and where stands the church today?

Tacoma, Wash. ROBERT J. PEARSALL.

Dr. Poling Denies

[BY TELEGRAPH]

EDITOR THE CHRISTIAN CENTURY:

SIR: Report from Cleveland stating that I declared myself opposed to attempts to feed starving people in Europe until Hitler is defeated is untrue. I opposed four paragraphs in original resolution the removal of which would not have affected resolution itself. My addition to resolution is correctly stated in your report.

Temple Baptist Church, Philadelphia, Pa. DANIEL A. POLING.

[The sentence to which Dr. Poling objects was not in direct quotations, but was an attempt to put in a few words his position which he expounded in two or three speeches. The following direct quotations show that it was not inaccurate or unfair. During the debate Dr. Poling declared that "a prime requisite for the solution of the problems of starvation in Europe is the defeat of the Axis." He strongly contended for the omission of a sentence which said that "relief in Poland was successfully administered by the Quakers as long as food could be obtained," and expressed himself as opposed to leaving in the resolution the sentence: "A just and durable peace requires the mutual trust of all peoples and such trust can scarcely be expected from people whose relatives and children have been allowed to die of starvation and disease without our having made an attempt to save them." As the convention debated the issue, many of the delegates had in their hands a newspaper which reported Dr. Poling as saying to the Cleveland Junior Chamber of Commerce: "The only way to feed Europe is to get starvation out of Europe. That starvation is spelled 'Hitler.'" According to the newspaper, "Dr. Daniel A. Poling told the Junior Chamber of Commerce that even to discuss feeding Europe from America now was helping the Axis."—H. E. F.]

NEWS *of the* CHRISTIAN WORLD

Seek One Church In Great Britain

Congregational Leader Asks Anglicans to Open Way—Casualty Lists Lengthen —Discuss India on Radio

(Correspondence from England)

LONDON, May 19.—In his address from the chair of the Congregational Union, K. L. Parry said he thought that the time had come to undo the mischief wrought by "1662 and all that," and to restore a truly national Church of England. It was an important address which is certain to prove the starting point of further discussions. To secure the realization of a united Church of England, Mr. Parry said, "the Act of Uniformity must go. Let it be revoked. Let it be made quite clear that the national church which permits the Anglo-catholic ritual and a low church service also has room for the free church type of worship. I anticipate no difficulty about that. But let it be done quickly and magnanimously."

* * *

Asks Anglican Church to Open Way to Union

Mr. Parry looked to the next Lambeth Conference with the leadership of a great ecclesiastical statesman to acknowledge freely that its constitutional rigidity had been a mistake. "Cannot the Church of England not only make it possible for us to go back whence we came but impossible for us any longer to remain out?" It should be added that Mr. Parry has a secure place in the trust and affection of Congregationalists. He has won the honor given to him by his freshness and insight as a thinker and preacher and by his counsels, which he is accustomed to express with vigor and courage.

* * *

Expect Decision in War Soon

The spring campaigns, which were unaccountably late, have now begun in earnest. There is a feeling that decisive moments are near at hand. Kerch and Kharkov have the first place in the war news. On the Russian front the clash has at last begun and cannot now be halted. Burma has now ceased to be a field of battle, but the British troops have extricated themselves and working with the Chinese have secured five months for India to prepare its resistance. In the Pacific we are waiting for the next round in the battle of the Coral sea. In Libya too we are on the eve of another desert campaign. Malta still stands in the way of the Axis.

* * *

Casualty Lists Lengthen

Before dealing with the thinking and planning of the nation, I might put together some of the outward activities upon which our citizens have been busy. They have celebrated the end of the first two years of the home guards. Any visitor to this country would see these men busy upon their many exercises and maneuvers and would observe that they are no longer, if they ever were, raw amateurs. Their evening, holiday and Sunday drills have made them formidable defenders of this land. The very fact that in their ranks are many men of unusual experience and outstanding ability in their own professions makes them good material for military training. . . . They have been busy upon "invasion exercises." The lists of casualties in the first two years of war reveal: killed, 48,973; wounded, 46,363; prisoners of war, 58,453; missing, 29,756. These are the totals of losses announced by the armed forces of the empire from Sept. 3, 1939, to Sept. 2, 1941.

* * *

Plan to Ration Fuel

The problem of fuel rationing is still unsettled, and the government plans which are being revised will not be presented until after Christmas. This is a departure from the original plan, in which June 1 was put down as the date on which rationing must begin. . . . Each citizen must now use the main and personal ration books for sweets and chocolates, also the new clothes ration. If any impatient citizen becomes tired of coupons and such like things, he is reminded that in one year by rationing clothes 250,000 tons of shipping have been saved, and 400,000 men and women released for the services.

* * *

B.B.C. Stages Indian Round Table

An interesting broadcast this week discussed India. For the first time, the radio directors have succeeded in staging a real, informal, unprepared discussion. The six members of the group, over which Sir Frederick Whyte presided, talked about India exactly as if they were by themselves. They interrupted and contradicted one another. If the listener had never before understood how sharp the division is between the Moslem and the Hindu statesmen, he did during these talks. The position seemed to come to this: the Indian Congress speaker could not see why the Moslems and other groups should not trust the Hindu party to be just and equitable if it had control. The Moslem plainly was not ready to give that trust and stood out for *pakistan*. The suggestion pressed by the friends of India that there were fields of service in human welfare, in social reform and education, and other ways in which all Indians could cooperate did not seem to the representatives of the two parties to affect the all-important issue which they had in mind.

* * *

All Parties Loyal To India

In the end Sir Frederick summed up, showing how in spite of the divisions—which he described with his own unrivaled experience—there was a devotion to India which was common to all parties, if only their leaders would find how it could be given a true and just expression.

EDWARD SHILLITO.

Warns Neurotics To Shun Capital

Mental Breakdowns Cause Physician To Issue Warning—Blackwelder Heads Church Federation

(Correspondence from Washington)

WASHINGTON, D. C., May 16.—Dr. Winfred Overholser, superintendent of St. Elizabeth's hospital for the insane, has made another statement regarding the appalling number of nervous disorders occurring among Washington's army of government clerks. He has declared that the District of Columbia is no place for those who have been victims of nervous diseases and strongly advises such people to remain at home. His observations have convinced him that a large proportion of those who are committed to mental institutions in the nation's capital are those who have formerly been afflicted by such diseases back home. He feels that the strenuous life of Washington and the abnormal living conditions conspire to bring on a return of such maladies.

* * *

Capital Mourns Loss Of Dean Phillips

Washington is mourning the loss of Dean ZeBarney Phillips of the Washington Cathedral. The death of this outstanding churchman came suddenly. He conducted a funeral on Saturday but was taken ill later in the day. His death came on Sunday night. He had been rector of the prominent downtown Epiphany Church for many years and had served as dean of the cathedral for only a short time. For 14 years he had been chaplain of the Senate. Now we learn that his death occurred because of a pharmacist's mistake in filling a prescription.

* * *

Blackwelder Heads Church Federation

The annual meeting of the Washington federation of churches was held last Wednesday night at the Hamline Methodist Church. Oscar Blackwelder, minister of the Lutheran Church of the Reformation, was re-elected president. One of the new vice-presidents is Coleman Jennings, a prominent Episcopal layman who has done a great amount of work for the local community chest and other charitable organizations. Worth M. Tippy continues in his valuable service as executive secretary of the federation.

* * *

Hough Addresses Union Service

Another in the series of union services being held at the cathedral on Sunday afternoons during the national emergency was conducted last Sunday with Lynn Harold Hough as the preacher. Dean Hough was the fifth in the series of nationally known religious leaders who have been solicited to address these gatherings.

He was given a hearty welcome by a large congregation.

* * *

Hold Junior Choir Festival

The third annual junior choir festival was held last Sunday afternoon in the National City Christian Church. The festival was sponsored by the D. C. chapter of the American Guild of Organists. Over 600 children from a number of Protestant churches throughout the city and the Virginia and Maryland suburbs participated.

* * *

Religious Trends in Capital Studied

Rufus W. Weaver has recently made a study of the religious trends in Washington including the crime situation. In the paper containing his findings Dr. Weaver reveals that while two members of the cult known as Jehovah's Witnesses were arrested recently for selling religious literature on the streets of Washington, vendors of Father Coughlin's paper, *Social Justice*, sold the sheet to Roman Catholics coming from mass and were not disturbed. It is pointed out further that while it is generally supposed that the people of Washington represent the best that the country has, the facts reveal that the nation's capital stands high in crime records. It is seventh in the nation for murders, sixth for robbery, and eighth in auto thefts. The survey also reveals that all church property that is not used for worship, and all charitable institutions that limit their services of mercy to one religious group, are being taxed by the district government. The report quotes figures to prove that 131 new religious organizations came into being in Washington during the years from 1926 to 1936. All these organizations are separate and distinct from the older denominations. The net increase in the membership of religious organizations in Washington among the so-called "old line denominations" during that same period was 32,403.

* * *

And So They Ride

Many local pastors would like to take their places with the average man in facing the gas shortage were it not for the myriad calls that come to them from parishioners living all over the district and in the outlying suburbs in Maryland and Virginia. Few country preachers have a larger territory to cover than the pastors here. Public conveyances are overcrowded.

EDWARD HUGHES PRUDEN.

President Wires Baptists

Convention Pledges Support So Far As Conscience Will Permit

CLEVELAND, June 1.—After the regular business sessions of the Northern Baptist convention were over, the convention was surprised to receive a telegram from President Roosevelt concerning its attitude on the war. His telegram, which came in reply to one sent to him by D. R. Sharpe, chairman of the Cleveland host committee, was addressed to Dr. Sharpe, and was read to the large audience which gathered on Saturday night to see a pageant on religious liberty. Its text: "My hearty greeting to

The Summer Number—Now Ready!

RELIGION IN LIFE

A QUARTERLY JOURNAL OF RELIGION

. . . for the man who thinks
. . . and who guides the thinking of others

—FIFTEEN TIMELY ARTICLES—

THE CHURCH'S DEBT TO HITLER by ***R. H. Edwin Espy.*** The phenomenon in Germany is not so much a disease but the religious fervor with which it has been propagated. This same fervor, if applied to Christianity, could wipe out National Socialism and all other lesser powers.

In **THE ORGANIST'S FUNCTION IN WORSHIP, *Seth Bingham,*** Associate Professor of Music, Columbia University, thoroughly describes the organist's attitude, training, privileges and possibilities of service.

THE OLD TESTAMENT IDEA OF GOD AND ITS MODERN RELEVANCE by ***J. Philip Hyatt*** segregates those elements basic to our religious life and thought.

SOCIAL RECONSTRUCTION IN GREAT BRITAIN by ***W. Hamilton Fyfe,*** Vice Chancellor, University of Aberdeen, Scotland, points out why and how certain wartime practices may be beneficial in time of peace.

Jesse M. Bader in **THE CHRISTIAN ASHRAM FELLOWSHIP** traces the derivation, history, procedures and activities of the Ashrams with special references to their work in America in recent years.

In **THE VIA MEDIA OF PAUL ELMER MORE *David Wesley Soper,*** after a brief biographical sketch of More, defines, describes and integrates the Via Media: Dualism, Teleology, and the Catholic Faith.

In **WAR AND EVOLUTION *William H. Norton*** discusses the close alliance and longlasting results of war which affect the biologic and social evolution of our race for good or evil.

Cyril C. Richardson in **PREACHING AND WORSHIP** discusses the prominence given preaching in Protestant worship and makes suggestions with reference to the Church Year.

James Stuart Stewart, the Minister of the North Morningside Church, Edinburgh, Scotland, in **THE NEW ORDER AND THE NEW COVENANT** places today's universal slogan "The New Order" alongside the watchword of the Lord as given through Jeremiah, "Behold, I will make a new covenant."

In **SHOULD MISSIONS GO ON? *Basil Mathews*** points out that the world mission of Christianity is not a luxury to be sidetracked "for the duration."

LAW AND GRACE by ***Walter M. Horton*** describes the contradiction and kinship of Law and Grace as seen in God's character and in Christian Ethics.

ESCHATOLOGY FOR TODAY by ***Hugh Thomson Kerr, Jr.*** of Princeton University considers the present genuine revival in questions of death, immortality, heaven, hell, judgment, and the end of the world.

W. E. Orchard's **CHRIST AS A SCHOOL OF CULTURE** shows that with the development of Christianity a keen edge was simultaneously placed on the term "culture." Its subsequent tremendous influence is summarized.

CONTEMPORARY LITERATURE AND PREACHING by ***Clarence Seidenspinner*** is a sane and well balanced argument for preachers to read more from the modern press and thus enrich the fount of material for their own preaching.

NO NIGHT FOR THE VALIANT by ***Earl B. Marlatt*** offers a condensed appraisal of the Quarter's Fiction.

The **BOOK REVIEW** section contains critical analyses of seventeen of the more significant books recently published in the field of religion.

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the Northern Baptists as they gather in annual session at Cleveland. I trust that the deliberations will be fruitful of wise counsels and constructive action to put the mighty force of your splendid body fairly behind the prosecution of the war. In things of the Spirit we shall find strength to achieve victory and give the world a just and lasting peace. (Signed) Franklin D. Roosevelt."

On Sunday afternoon, John W. Bradbury, editor of the *Watchman-Examiner*, a Baptist weekly published in New York, proposed an answer which was couched in the same vein as the President's message. An hour and a half's debate ensued during which the convention changed Dr. Bradbury's wording to accord with the tenor of the resolution on the war which had been passed at the regular business session on Saturday. The wording of the reply to the President was finally approved on Sunday night at the concluding session of the convention. It reads: "The Northern Baptist convention in session at Cleveland, Ohio, is grateful for your greetings and good wishes. We express our willingness to do anything for the welfare of our country within the full sanction of our individual consciences to achieve a Christian victory and secure for the world a just and lasting peace, regardless of personal cost or sacrifice."

The words concerning the relation of the Christian conscience to war had been taken almost verbatim from the resolution on the war which had already been approved by the convention.

Large Brooklyn Churches Unite

Form Largest Congregational Church in Nation—Co-ops Record Big Gains—Bridges Decision Criticized

(Correspondence from New York)

NEW YORK, June 1.—The creation of the largest Congregational church took place in Brooklyn when the membership of the Tompkins Avenue and the Flatbush churches voted, by large majority, to merge. In simultaneous meetings both bodies voted to make the name of the new organization the Flatbush-Tompkins Congregational Church. The combined membership will number 4,137 communicants. The property of the Flatbush Church, which is valued at $500,000, will be used as the home of the new congregation. The Tompkins Church is to be sold or leased. Alfred Grant Walton, former pastor of Tompkins Church, will become the new pastor of the merged congregations. William E. Dudley, pastor of Flatbush Church, has resigned to take the pastorate of the First Congregational Church, Toledo.

* * *

Cooperatives Report Record Gains

Delegates from consumer cooperatives in 12 eastern states from Maine to Maryland met Saturday at the Hotel Edison for the annual convention of the Eastern Cooperative Wholesale, which now serves 30,000 consumer owners. Murray D. Lincoln, manager of the Ohio Farm Bureau Cooperative Association and president of the Cooperative League, declared that "the day of the common man is at hand, if common people will unite as consumers to direct our political, economic and social forces toward a truly democratic society." L. E. Woodcock, manager of the Eastern Cooperative Wholesale, announced that the organization had a volume of $2,108,000 in 1941, a rise of 35 per cent above 1940.

* * *

Brooklyn Indians Get Gospel

A revised Iroquois translation of the Gospel of St. Luke, believed to be the first publication printed in that American Indian language in more than 60 years, made its first appearance at the Cuyler Presbyterian Church, Brooklyn, on Thursday night. Copies of the book were placed on sale at the conclusion of the service, which was likewise in Iroquois. The church has in its congregation members of the Brooklyn colony of Iroquois, numbering about 300. As part of his self-imposed task of ministering to them in their native language, David M. Cory, the pastor, has during the past two years revised the Gospel translation made by Joseph Onasakenrat, an Indian, and published in 1880. A number of copies were sent to a congregation of Oneida Indians on the 100th anniversary of the Church of the Holy Apostles in Oneida, Wis. The Oneidas are one of the five Iroquois nations.

* * *

Churches Join in Prayer for Negro Sharecropper

While the United States Supreme Court considers an appeal for a rehearing of the case of Odell Waller, Negro sharecropper, sentenced to die on June 19 for the shooting of his white landlord, all Negro churches of Harlem are joining in prayer that the court be "divinely guided and establish democracy for poor folks." Waller's pastor, Robert Gilbert of the Fair View Baptist Church of Gretna, Va., telegraphed the request to the Baptist Ministerial Alliance and the Interdenominational Ministers' Alliance, representing colored churches of the New York area.

* * *

Bridges Decision Criticized

Clergymen, educators and other leaders here severely criticized Attorney General Biddle for his action in ruling upon the deportation of Harry Bridges, west coast labor leader. William B. Spofford, Episcopalian editor, said it was an "appalling action." Daniel W. Howard, chairman of the committee on industrial relations of the Hartford federation of churches, called it "the most shocking news that I have received since the attack on Pearl Harbor." Walter Rautenstrauch, Harry F. Ward and F. C. Grant expressed similar views.

* * *

And So Forth

William V. Davies, for the past seven years associate pastor of Holy Trinity Lutheran Church, Manhattan, becomes pastor of the Lutheran Church of the Advent.

J. HENRY CARPENTER.

To be published July 8

THE CHRISTIAN AND THE WAR

by

Charles Clayton Morrison

$1.50

Willett, Clark & Company

37 W. Van Buren St., Chicago

Condemn Racism In the Church

New England Churchmen Attack Segregation—Southern Bishop Replies—Victory Subject of Prayer Bands

(Correspondence from New England)

BOSTON, June 1.—A recent editorial in *Zion's Herald* commented on the suggestion of Methodist Bishop G. Bromley Oxnam that Tremont Street Church and Fourth Church (Negro) unite. "Such a demonstration of brotherhood would thrill the church and the nation," he said. The editorial also condemned the action of Wilbraham Academy, "the oldest existing literary institution established by Methodists in America," in excluding the son of one of its own graduates, Dr. Wilbert S. Wilkinson, a distinguished Negro surgeon of New York city, "since the policy of the trustees" is now that it "should be a school for white boys." The editorial argued that the united Methodist Church was "tongue-tied" because of "the Central Jurisdiction, shameful symbol of segregation," and argued that this is one reason why unification has not been followed by "power" and progress "by leaps and bounds."

* * *

Says South Refuses To Change

On June 3 *Zion's Herald* prints a reply by Bishop John M. Moore, a leader of the former Methodist Church, South, who argues that "the social laws and customs of the southern people, whatever anyone may think of them, are ingrained"; that segregation is not "a sin against the Negro," who prefers it, since "94 per cent of the 6,000,000 Protestant Negro church members are in exclusively Negro churches"; that "while the Central Jurisdiction does not give full self-control to the Negro membership of the Methodist Church, to abolish it" would send the 15 annual conferences which are in the south back into two southern jurisdictions, which would please neither race. The editorial had recognized the southern point of view and expressed respect for "the straightforward honesty of its leaders" in admitting that it "was not for the reason" that the Central Jurisdiction "gives the Negro his chance" that it was established. Other denominations now feel compelled to segregate. But the editor cited the facts of discrimination against the race which forms one-tenth of our population, in both industry and the nation's armed forces, and quoted the conclusion of the article by Earl Brown in the April *Harper's:* "Nothing that is being done in the United States today gives the Axis powers a better opportunity to condemn democracy than the treatment of our colored citizens."

* * *

Church Conventions Discuss Crisis

The 143rd meeting of the Massachusetts Congregational conference in the Second Church of Newton, with crowded sessions, heard Walter W. Van Kirk of the Federal Council on "The Church in a World at War," and Rufus M. Jones, who said: "What concerns us most at the present hour is the moral and spiritual preparation of America for the tasks that confront us now and when peace is made. Man is a great amphibian, able to live in either of two worlds, the physical and the spiritual." Similarly the American Unitarian Association, meeting as usual in Boston, emphasized the part of the church in strengthening democracy and preparing for peace.

* * *

Fundamentalists Pray For Victory

The Christian Fundamentals Association, meeting in Tremont Temple, aimed at arranging 10,000 "victory prayer bands" to pray for men in the armed forces, and securing 1,000,000 persons to pray daily for a "nation-wide revival of spiritual values." In calling the 63rd Northfield General Conference, its chairman, William E. Park, emphasized the "timeliness as well as timelessness of the Christian message" which it presents every year, and "the fact that Northfield is not a refuge from the world but a place, hallowed by prayer, where one may gain renewed strength to face world conditions."

* * *

Maine Council of Churches Launches Papers

In a state with half the area of New England, the Maine council of churches is meeting restriction of travel by other methods of spreading its messages. A new ministers' bulletin will be sent quarterly to all ministers in the state, and a paper, the *Voice,* edited by three young men in the University of Maine, goes to youth leaders.

* * *

And So Forth

The Rhode Island ministers' union at its annual meeting in May elected a Baptist, Albert H. Gage, as its president; Rabbi Albert T. Bilgray, vice-president; J. Howard Shaw of the Advent Christian Church, treasurer; and, as "members-at-large," a Unitarian, a Presbyterian, an Episcopalian and Swami Akhilananda of the Vedanta Society. E. TALLMADGE ROOT.

Church Deplores Lack of Clergy

Chaplaincy Takes Men from Churches—Protestants Predominate in Army —General Assembly Meets

(Correspondence from Montreal)

MONTREAL, June 3.—Canadian church work is suffering from the fact that hundreds of young ministers have joined the armed forces as chaplains. The result is a shortage of men that is gravely weakening the church's work at home. The problem came up for discussion at the annual meeting of the Montreal and Ottawa conference of the United Church of Canada, held in St. James' Church here this week. It will doubtless be on the agenda of the 68th General Assembly of the Presbyterian Church in Canada, which opens its week-long annual session tonight in Knox Crescent Church, Montreal.

* * *

Vacancies and Chaplaincies Equal in Numbers

At the United Church conference the report of the settlement committee revealed that there are now 175 vacancies in charges throughout the country, the majority of them in the three prairie provinces and northern Ontario. The United Church has 175 of its ministers serving as chaplains with the three branches of the active forces. The number of students in the theological colleges is rapidly falling off. The church is faced with a serious situation, which will continue for some time to come as a result of this shortage of ordained men.

* * *

Protests Sapping of Church For Chaplaincy

The Presbyterian Church in Canada, which lists over 50 vacancies, has 70 men

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The reading of this issue of **CLEAR HORIZONS** will do something to you. At a time when we wish to help others to be serene in the midst of danger, we ourselves must be serene. How to achieve the peace that passeth understanding and express that peace through joy is the theme of the July issue of **CLEAR HORIZONS.** How to meditate, how to pray without ceasing, and finally, how to spread prayer throughout the world is told vividly here in words that will not soon be forgotten.

A few back numbers containing precious articles of permanent value are still available. The preceding issues have dealt with the theme of Love, Practicing the Presence, Spiritual Healing, Immortality, Prayer, The World Situation, The Deepening of the Spiritual Life, and Guidance. 25c a copy, $1.00 per year. Three years for $2.50.

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in chaplaincy service. The General Assembly will debate an overture from the presbytery of Victoria deploring the shortage of ministers and asking the assembly's chaplaincy committee to give greater consideration to the needs of the church in recommending appointments to the chaplaincy service. The senior chaplain of the fourth military district, Col. Bruce Hunter, reported to the United Church conference that 78 per cent of the men in the Canadian army, navy and air force on Jan. 31, 1942, were Protestant and 22 per cent Roman Catholic. The United Church leads the Protestant denominations in supplying men for the Royal Canadian air force, with 29 per cent being of that denomination. The Church of England leads in army recruiting, with 35 per cent of the total strength, and both of these denominations are equal in numbers in the navy.

* * *

Fraser and MacLeod Are Candidates for Moderator

Two hundred and ten commissioners, representing the 46 presbyteries in Canada and Newfoundland, will gather at the General Assembly of the Presbyterian Church in Canada. J. B. Skene, minister of Central Presbyterian Church, Vancouver, moderator for the past year, will open the assembly and call for the election of his successor. Strong contestants for this office will be D. J. Fraser, former principal of the Presbyterian College, Montreal, still an active member of the faculty, and Norman A. MacLeod, Brockville, Ont., known throughout the church as a scholar and preacher.

* * *

Mackay Receives Doctorate

The Presbyterian College, Montreal, is celebrating its 75th anniversary. The chief speaker at the alumni reunion was John A. Mackay, president of Princeton Theological Seminary. Dr. Mackay, who also addressed the United Church conference while in the city, gave a series of three lectures on "Religious Ultimates." Principal F. Scott MacKenzie has announced that Dr. Mackay will be given the degree of doctor of divinity. Honorary doctors' degrees will be conferred also upon four veteran ministers of the Presbyterian Church who are graduates of the college.

DeCourcy H. Rayner.

Taverns Root of Vice and Crime

Chicago Church Commission Sees Them as Cause of Social Disintegration—Pastors' Schools Attract Many

(Correspondence from Chicago)

Chicago, June 10.—The Chicago church federation at its last meeting passed a series of resolutions submitted by its commission on civic relations, after hearing a thoroughly factual and analytical statement of social conditions in the city made by an experienced social worker. The gist of the report was that science and social concern have brought improvements in the treatment of the victims of vice but not in dealing with its sources. The report declared that the tavern continues to be the one chief source of social vice and that no headway can be made in dealing with the problem until there is a social determination and a political conviction developed to deal drastically with it.

* * *

Says Liquor and Vice Equal Fifth Column

Martin Hayes Bickham, a member of the commission who is actively in contact with the army and navy camps, declared that if the Axis powers wanted a fifth column to impair the effectiveness of America's war effort, they could not find anything more effective than the commercialized vice and the commercialized liquor traffic in and about the camp areas. The resolutions adopted by the ministers' meeting called for the support of the Sheppard Senate bill No. 860 forbidding vice and liquor in or near camp areas and urged pastors to influence public officials to check vice and drive it from the community. They appealed for the enlistment of women's organizations, urged the pastors to talk with boys going into the service.

* * *

Catholics Prepare for Postwar Mission

Bishop Edward F. Hogan of the Catholic diocese of Rockford dedicated the new $225,000 seminary of the Missionaries of the Sacred Heart at Geneva last Sunday. The new seminary will serve as a preparatory educational institution for candidates for the priesthood who plan to engage in foreign mission work and also as the headquarters of the American branch of the society. This society has 427 members in missionary work in Pacific war zones.

* * *

Unearth Graft in Arms Plants

Revelations of gargantuan corruption have been stirring citizens of Illinois the past week. George W. Ziller of Weston is reputed to have collected something like $500,000 in a shakedown of employees on the Kankakee and Wilmington federal ordnance projects. Democratic politicians were said to have sent the candidates seeking employment to him. He is reported to have required union dues, membership in his "Weston Democratic Club," and in some cases a weekly pay-off for the privilege of putting men or trucks into the government service.

* * *

Attack the Myth of Blood Differences

The board of trustees of the Chicago church federation this past week approved a resolution offered by the interracial committee urging that all services be opened to Negroes and whites alike; that there be no segregation in the matter of blood banks; and that all racial discrimination be eliminated. Similar action was taken by the Chicago Baptist association the week previously. The Baptist resolution says in part: "In particular we protest against segregation and discrimination against Negro citizens of the United States who are willing and able to serve their country in the navy and army, in defense industries, in federal housing projects and in the blood-bank service. We protest against the forced evacuation without due process of law of loyal citizens of Japanese descent and their confinement in what amounts to concentration camps. We commend those colleges and communities which have accepted evacuees and the home mission forces seeking to serve them."

* * *

Plan Large Schools For Pastors

Announcements have been issued of the summer pastors' conferences at Presbyterian Seminary and at the University of Chicago. The Presbyterian Seminary week is from July 27 to Aug. 1. The two weeks at the University of Chicago are from July 27 to Aug. 9. Among the visiting lecturers supplementing the faculties of Chicago Theological Seminary and the divinity school of the university will be Ralph W. Sockman and John Sutherland Bonnell.

* * *

Sizoo and Niebuhr To Lecture

The Presbyterian Seminary conference will have as its preacher Joseph R. Sizoo of New York and, as guest lecturers, H. Richard Niebuhr of Yale and Donald Wheeler of Princeton seminary, as well as secretaries of four boards of the Presbyterian Church, U.S.A., supplementing members of the faculty in the courses offered. Early enrollments would indicate an attendance of more than 750 in the two schools. Charles Leslie Venable.

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Scotland Has Few Air Raids

Day Attacks Have Ceased Entirely—Cockburn Reaches Home Safely—Army Gets Radio Padre

(Correspondence from Scotland)

EDINBURGH, May 10.—Throughout the past winter Scotland has been comparatively immune from air raids. The longer days and shorter nights of spring have been especially welcome, for it is a long time since German airplanes have ventured over Great Britain in daylight. We were a little premature, however, in feeling that the air raid season was over so far as this country is concerned. This morning's papers have news of a raid on "a town in the northeast of Scotland." A photograph shows the shattered walls of a wrecked church. Much heavier damage has been caused by a raid on the beautiful and historic old town of Bath in England.

* * *

Cockburn Returns To Scotland

Dr. Hutchison Cockburn, moderator of the Church of Scotland, has arrived safely from his strenuous tour in the U.S.A. and Canada. He left me only a few minutes ago, and was looking remarkably well and fit after all his exertions. He speaks with the warmest enthusiasm of the extraordinary hospitality and kindness which he experienced throughout his visit, of the crowded meetings and services in which he took part and of happy social fellowship with friends old and new. It seems clear from what he says that the fundamental attitude of the great majority of church people toward the war is much the same on both sides of the Atlantic.

* * *

Appoint Radio Padre To the Army

It is not every minister who makes a successful chaplain to the forces. One Church of Scotland padre has shown that he has the gift of really interesting the men—so much so that two separate units of the army, spontaneously and independently, approached the British Broadcasting Company, urging that he be appointed to broadcast regularly to all the fighting forces. His name is Ronald Selby Wright, and a new post has been created for him as "radio padre." Mr. Wright visits the various commands in turn, getting in touch with officers and men. He broadcasts once a week.

* * *

Asian Journey Beset By Great Peril

Recently we had word from J. R. Fleming and Mrs. Fleming, missionaries of the Church of Scotland in Manchuria. In September of last year, when the evacuation of most of the younger missionaries was effected, Mr. and Mrs. Fleming had a difficult and trying journey through Korea to Japan. Then, after not a few irksome official formalities, they set sail for Singapore. Within three days they ran into a typhoon of such terrific violence that the lifeboats were smashed, iron stanchions were twisted or broken, and the saloon furniture after being tossed from side to side had to be roped down in one corner. After refitting at Hongkong, the ship reached Singapore. In February they sailed for Calcutta, but on the following day their ship was torpedoed and sunk. In the lifeboats they were again bombed and machine-gunned, but were eventually rescued by a British cruiser and taken to Batavia. Mrs. Fleming was unscathed but Mr. Fleming suffered injuries to leg and arm. They have now reached Bombay and are hoping soon to find an opportunity of reaching Chungking by air and resuming missionary work in China.

* * *

Itinerant Group Performs Religious Drama

It is a new departure in Scotland to have a theatrical party touring in connection with the churches. That is what is taking place in Edinburgh and the surrounding district at the present time. The company is a small one but it is composed of players of established reputation. The leader, E. Martin Browne, was the original producer of T. S. Eliot's "Murder in the Cathedral." Two other members formerly belonged to the famous Abbey theater, Dublin. The company works under the auspices of the Council for the Encouragement of Music and the Arts. The players work for a bare subsistence allowance (but often receiving hospitality), and for a very small guaranteed sum the company gives performances in church or church hall in town and country. They have already performed in St. Giles' Cathedral and St. Mary's (Episcopal) Cathedral in Edinburgh and in many other churches and halls in town and country. Using only the simplest of stage equipment, they achieve an artistic effect that is remarkable. Their repertoire includes such plays as "The Way of the Cross," a passion play by Henri Gheon; "Murder in the Cathedral," by T. S. Eliot; "Noah," by Andre Obey; and, in a lighter vein, "Tobias and the Angel," by James Bridie.

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Current Feature Films

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The Corpse Vanishes (Mono.) Bela Lugosi, Luana Walters	*Horror* film, all about a scientist who sends poisoned orchids to young brides, "kidnaps" their bodies for weird regeneration experiments.	Absolutely no connection between incidents, and motives blithely ignored. *Impossible.*
Fingers at the Window (MGM) Lew Ayres, Laraine Day, B. Rathbone	*Mystery* centering about imposter psychiatrist who acts as master mind inspiring ax murder of persons who might reveal his deception.	Deftly interpreted and suspenseful, this is better than average for films of its type. *Gruesome in concept but effective melodrama.* M
The Mayor of 44th Street (RKO) Rex Downing, Freddy Martin and orchestra, George Murphy, Anne Shirley	*Melodrama* based on racketeering in amusement-talent management, with the boss seeking to go straight, ex-convict "muscling in," and boy hoodlum putting his "gang" at latter's service.	Although hero is on side of law and order, picture that lingers is of the racketeering and the tragically youthful hoodlum gang — which hardly makes for entertainment. *Unpalatable.*
Syncopation (RKO) Jackie Cooper, B. Granville, Jessie Grayson, Hall Johnson Choir, Adolphe Menjou	*Musical* purporting to tell story of "jazz" through tale of New Orleans girl and her trumpet-playing boy friend, devotees of new style music learned from Negroes.	Story trite and awkwardly interpreted, its players, except for Negro performers, miscast. A few interesting band sequences, but they are simply superimposed on *a weary tale.* M, Y
Ten Gentlemen From West Point (Fox) Laird Cregar, G. Montgomery, M. O'Hara	*Drama* recounting experiences of first class after reorganization of academy, with cadets proving their mettle in Indian wars after months of cruel bullying by commandant opposed to officer training.	Interesting historical incidents, with considerable brutality during mistreatment at academy. Indian war sequences regrettably phony; otherwise, *an entertaining film.* M, Y
Tough as They Come (Univ.) Billy Halop, Paul Kelly	*Drama.* The "Dead End Kids" help get evidence to convict crooked loan sharks who prey on slum dwellers.	Theme may have social values, but crude antics of unpleasant youngsters become painful to watch. *Amateurish, noisy, unpleasant.* M, Y

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Great Commandment, The Great Dictator, Hay Foot, Hello Annapolis, It Started With Eve, Kathleen, The Reluctant Dragon, The Vanishing Virginian.

For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Citizen Kane, The Forgotten Village, The Girl from Leningrad, How Green Was My Valley, Joe Smith—American, King's Row, Ku Kan, The Little Foxes, Major Barbara, The Male Animal, The Man Who Came to Dinner, My Favorite Blonde, Mr. V, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, To Be or Not To Be, The Tuttles of Tahiti.

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